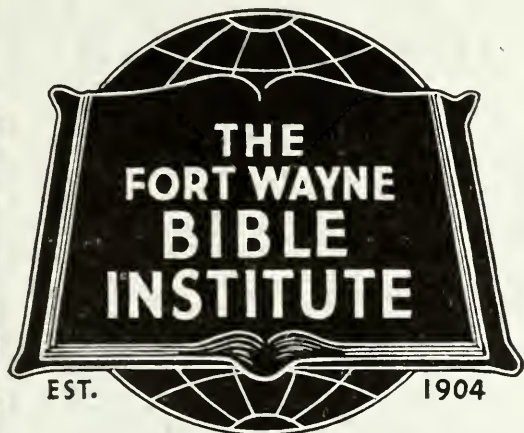


"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

NOVEMBER, 1937

REVIVALS AND PREACHING

By Dr. John Greenfield

CHRISTIANITY AND FREEDOM OF CONSCIENCE

BALLAD OF BROTHER JOB

By Lon A. Woodrum

AMERICAN PROTESTANTISM DECLINES

Roger W. Babson

THE CHINO-JAPANESE STRUGGLE

By Robert Hall Glover

BIBLE STUDY IN GALATIANS

By Rev. B. F. Leightner

THE FIELD IS THE WORLD

BIBLE INSTITUTE NEWS

WITH THE FELLOWSHIP CIRCLE

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The Bible Vision

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REDUCING THE DEBT ON BETHANY HALL

The Liquidating Committee of the Bible Institute means to keep the readers of the Bible Vision informed in each issue regarding the progress made in clearing the indebtedness on Bethany Hall.

Since the last report the following contributions have been sent in for which praise is given to Him "who is the giver of all good and perfect gifts":

297.....	\$10.00	305.....	10.00
298.....	15.00	306.....	1.00
299.....	15.00	307.....	9.00
300.....	10.00	308.....	5.00
301.....	2.00	309.....	10.00
302.....	5.00		
303.....	10.00		
304.....	5.00	Total.....	\$107.00

This leaves a balance of \$3,846.85. Watch this column for further reports.

Gratefully yours,

THE LIQUIDATING COMMITTEE,

JOHN VON GUNTEN

HENRY AMSTUTZ

S. A. WITMER.

THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume II

November, 1937

Number 2

THE BIBLE VISION BEGINS VOLUME II

With this issue the *Bible Vision* begins its second volume. Its first year is history. In keeping with expectations before it was born, it is a useful little messenger to keep members of the Bible Institute family informed of each other. Like grown-up boys and girls that leave home, they seldom write. The *Bible Vision* helps to keep the family ties alive while trying to keep the homes fires burning. Naturally it has received the heartiest welcome among the missionary readers on foreign fields.

But of greater importance than sentiment, it has tried to bring helpful information and inspiration to its readers. It has tried to keep in mind that many of its readers are Christian workers, who desire substance as well as appetizers in their diet.

We look forward to an improved periodical in succeeding issues. The editors will appreciate the prayerful interest and the active cooperation of every friend in helping to promote its growth and success. We should remind you that it is only an infant periodical and its subscription list ought to be doubled in the next year to bring it to the point where it is self-sustaining.

CHANGES IN THE STAFF

With the beginning of the second volume, some important changes in the staff of *The Bible Vision* are announced. Prof. Loyal Ringenberg, who has been serving as Associate Editor, has assumed the responsibility of Circulation Manager. Mrs. J. E. Ramseyer will edit the Fellowship Circle News, while Rev. Harvey Mitchell becomes one of the Contributing Editors. A running survey of the events and life of the Institute will be written month by month by two students, Miss Sarah McDowell and Mr. Tillman Amstutz.

The Institute takes particular pleasure in inviting Dr. John Greenfield, distinguished Moravian evangelist, to the editorial staff as a Contributing Editor. Dr. Greenfield has kindly consented to serve in this capacity, and articles from his pen will appear occasionally. Other preachers and Bible teachers of note have also been invited. Their names will be announced later.

Revivals and Preaching

By DR. JOHN GREENFIELD

(Address given in Chapel of the Institute, Sept. 21, 1937)

The first revival preacher that we know anything about is Noah. The Apostle Peter calls him a "preacher of righteousness," and Dwight L. Moody, when discouraged, got great comfort in knowing that he wasn't the only man who didn't get immediate results. Noah preached one hundred and twenty years without great results. Moody then took courage to go on in the work. There we have one revival preacher meeting another—and quite a number of years between the two. Moses, one of the greatest men that ever lived, who took a mob and kept them in a Bible school for forty years to make them a nation was also one of the greatest hymn-writers. If you want to learn to sermonize, memorize Deuteronomy, composed mainly of Moses' wonderful sermons, especially the last three or four chapters. He conducted one revival meeting with striking results. On the mountain top with God forty days he came down with his face shining. He saw things needing immediate attention and so he gave this challenge: "*Who is on the Lord's side? Let him come to me.*" And you know there was quite a response. That little sentence caused Frances Ridley Havergal to write:

"Who is on the Lord's side?
Who will serve the King?
Who will be His helpers
Other lives to bring?"

Bible Preachers and Evangelists

I have already spoken of Elijah, that wonderful preacher and evangelist. Let me mention one more, the evangelist Jonah. There is no preacher in history whose sermon produced results so quickly, changing a whole city in a few days' time. He preached God's judgment, and that is one thing that we must bring back into our sermons today. There has been very little of it in modern preaching; as a result people are careless and indifferent. It has gone with modern preaching as Joseph Parker of London said about forty years ago—"*Hell gone; the devil gone; and God going.*"

Another great evangelist was John the Baptist. He didn't go to the people.

They came to him. He didn't have a church—all classes came to the Jordan river. "But he didn't know the Gospel," someone says. Oh, he knew it better than anyone else at that time, for he said of Jesus: "*This is the Lamb of God that taketh away the sin of the world.*"

He understood the incarnation and the atonement. We can be mighty thankful if we have ministers who preach the Gospel as John did. John said to Jesus: "*I have need to be baptized of Thee.*" And he said of Jesus: "*He shall baptize you with the Holy Spirit and fire.*" He even knew Pentecost. Where can you find a preacher that knows more than that today along spiritual lines?

See Peter on the day of Pentecost! Thousands were converted in one day. What marvelous results? His sermons are more or less Bible readings.

Later Eminent Preachers

Then there is John Chrysostom, the golden-mouthed, in the Greek Catholic Church. He was persecuted and driven into exile; later he became a martyr. His captors tortured him, yet he continually said, "*The Lord be praised.*" He died praising the Lord! That is like John Wesley on his death bed trying to sing, "I'll praise my Maker while I've breath."

A great preacher of the Roman Catholic Church, St. Augustine, had been an ungodly youth with a praying mother. In a park one day, he heard a little child saying, "*Take up and read.*" He carried a little Testament and opening at random, read Paul's words, "*Put on the Lord Jesus Christ.*" This was the means of his conversion, and he became one of the great fathers of the church. They say that Luther's, Calvin's and Knox's theology was based on St. Augustine's sermons. He was a student of the Word. He is the author of the famous statement, "*The New Testament lies enfolded in the Old, and the Old Testament lies unfolded in the New.*"

Martin Luther, the great preacher of the Reformation, used plain, simple words. He said, "I have about two thousand peo-

ple coming to my meetings. About forty are professors and learned theologians. The rest are carpenters, farmers, laborers, and servant-girls. I preach to them, and forget about the learned; and if the working people can understand me, perhaps the professors can too." That's the way he translated the Bible. Some one said, "Luther's words are half battles." And one thing you must remember, viz.: in the Moravian prayer meeting where John Wesley was converted they were reading one of Martin Luther's sermons. All three denominations came together there.

After the Reformation

Another great evangelist was John Bunyan in England. He couldn't read until after he was twenty, but married a girl who knew more than he and she taught him. He had no book but the Bible and Fox's *Book of Martyrs*. He learned them practically by heart. In jail he wrote "*Pilgrim's Progress*," which has a greater circulation than any other book in the world with the exception of the Bible. An English King once said to his Bishop, "I wonder that you go to hear that illiterate tinker prate." "Please, your majesty," he replied, "I would gladly relinquish all my learning for that tinker's ability to preach."

Count Zinzendorf, a Moravian Bishop, was a great revival preacher. Professor Binnie of Edinburg, Scotland, once said of Zinzendorf: "He was a great evangelist and missionary." His own testimony of the great revival sermons he preached is as follows: "Our method in proclaiming salvation is this: To point out to every heart the Loving Lamb who died for us, as his God, his Mediator, his Throne of Grace, his Example, his Saviour, in short, his all in all. To name no virtue except in Him and from Him; to preach no commandment except faith in Him; no other justification but that He atoned for us; no other sanctification but the privilege to sin no more; no other happiness but to be near Him, to think of Him and do His pleasure; no other calamity but to displease Him; no other life but in Him." Count Zinzendorf's own motto was: "*I have one passion — Jesus — Jesus — Jesus.*"

John Wesley was one of the world's greatest evangelists. He used to preach seven times every year on the text,

"*Ye must be born again.*" Some one asked why he did this. His reply was: "Because you *must* be born again." He used to say that every good sermon ought to make people "*mad, or sad, or glad—or all three.*"

George Whitefield

We now come to the greatest evangelist of modern times, the friend and fellow-worker of John Wesley, *George Whitefield*. As a boy he was a bar-tender. His great oratorical gifts inclined him first to the stage. A spiritual awakening led him to Oxford to prepare for the ministry. Here he met the famous brothers, John and Charles Wesley. Here he experienced a genuine conversion by means of a book given to him by Charles Wesley bearing the title, "*The Life of God in the Soul of Man.*" At his ordination he preached his first sermon. Some one complained to the Bishop that it had made fifteen people crazy. The wise Prelate dryly remarked that he hoped their madness might last until the next Sunday. Whitefield's voice was marvelous, perfect melody combined with almost superhuman power. Benjamin Franklin said he could hear him in the open air distinctly at a distance of one mile. With no advance agents, with no professional singers, with only a small folding field pulpit he attracted his thousands both in Europe and America. Multitudes were smitten with deepest conviction of sin. With no modern methods of drawing the net such as altar calls or trail hitting, he received in one week eleven hundred letters from persons who were praying their way to the Saviour.

Two extracts from his sermons will suffice to show us the kind of preaching which brought tens of thousands to repentance in his thirty years of revival ministry. Listen to him as he warns the young people of his day and note how applicable his words are to this present generation: "They talk of diversions and recreations! For my part I know of no diversion which is not contrary to your baptismal vow—of renouncing the pomps and vanities of this wicked world; if you can find any diversion which you would be willing to be found at by the Lord Jesus Christ, I give you free license to go to them. But if, on the contrary, they are found to keep sinners from coming

to the Lord Jesus Christ, if they are a means to harden the heart, and such as you would not willingly be found in when you come to die, then my dear brethren, *keep away from them*. Many of you may think I have gone too far, but I shall go a great deal farther yet. I will attack the devil in his strongest holds, and bear my testimony against our *fashionable and polite entertainments*. What pleasure is there in spending several hours at cards? Is it not mis-spending your precious time, which should be spent in working out your salvation with fear and trembling? Do *play-houses, horse-racing, balls and like assemblies* tend to promote the glory of God? Would you be willing to have your souls demanded of you while you are at one of those places? What good can come from a horse race, from abusing God Almighty's creatures, and putting them to a use He never designed them for? The play-houses, theaters, are nurseries of debauchery, and the supporters of them are encouragers and promoters of all the evil that is done there. They are the bane of the age, and will be the destruction of the frequenters of them. Is it not high time for the true ministers of Jesus Christ to lift up their voices as a trumpet, and cry aloud against the diversions of the age?" We commend this last sentence to the prayerful consideration of every preacher and teacher and Christian worker.

Eloquent Appeal

Whitefield's revival ministry was especially powerful in his pleading with sinners to come into personal contact and fellowship with Jesus Christ. Study how earnestly and tenderly he seeks to persuade men in the following heart-moving appeal: "Come, all of you, come, and behold Him stretched out for you! See His hands and feet nailed to the Cross! Oh, come, come, my brethren and nail your sins thereto! Come, come and see His side pierced. There is a fountain open for sin and for uncleanness. Oh, wash, wash and be clean. Come and see His Head, crowned with thorns—and *all for you*. He underwent all this for you. Come unto Him by faith; *lay hold on Him!* There is mercy for every soul of you that will come unto Him. Then do not delay! Fly into the arms of this Jesus, and you shall be made clean in His blood. Oh,

what shall I say unto you to make you come to Jesus? I have showed you the dreadful consequences of not repenting of your sins. If after all I have said you are resolved to perish, your blood will be required at your own hands. But I hope better things of you, and things that accompany salvation. Let me beg of you to pray in good earnest for the grace of repentance. I may never see your faces again, but at the day of judgment I will meet you. Then you will either bless God that you ever moved to repentance, or else this sermon, though in a field, will be as a swift witness against you. Repent, repent, therefore, my dear brethren, as John the Baptist, and our blessed Redeemer Himself earnestly exhorted, and turn from your evil ways and the Lord will have mercy upon you."

"Happy if with my latest breath,
I may but gasp His Name!
Preach Him in life, and cry in death:
Behold, behold the Lamb."

(Charles Wesley)

SCHOOL CREDIT FOR SUNDAY SCHOOL ATTENDANCE

Birmingham, Alabama, is the only city in the United States which gives scholastic credit for Sunday School attendance. Special cards must be signed by the Superintendent of the Sunday School and turned over to the child, who, in turn passes them on to the superintendent of his public school. To receive credit, the child must be present fifteen out of eighteen Sundays during the semester. One-tenth of a credit is given for the hour's work each Sunday morning — the same as any regular elective course in the schools.

At the close of the fall semester of school work, 4,650 students received this special extra credit for Sunday School. There are 1,978 boys and 2,672 girls. High school students numbered 1,352 and grammar school pupils totaled 3,298.

Twenty-two denominations were represented, with Methodists leading with 1,749 pupils, then Baptists with 1,536 and Presbyterians with 757 students.—*Religious Digest*.

Christianity and Freedom of Conscience

In our land we enjoy the priceless privilege of religious freedom. We may worship God according to our choice and conscience. We take this blood-bought liberty largely for granted. We little realize that religious freedom is enjoyed by relatively few people and that it is something almost new in the history of mankind. We well know that the shores of the New World became the gateway to freedom for thousands of our forefathers who were suffering from intolerance and religious oppression in the Old World. When the colony of Rhode Island was established on the basis of absolute religious freedom and separation of church and state, it was the first government in the history of the world to be formed on that basis. It is feared, too, that we are apt to underestimate the power of those destructive forces that are steadily eating away the foundation upon which these liberties are exercised. We have religious freedom now, but no one dares to predict how long we will enjoy them.

Early Christianity

Let us take a glance at Christianity and the bloody struggle for freedom of conscience. Christianity itself as given by its Founder and practised by its first disciples is the foe of all religious intolerance and oppression. It's only a corrupt and perverted form that would force persons to give up their faith and involuntarily become Christians. In the early morning of this age, the church had no civil standing. It had no prestige. It enjoyed no political favor. It was without carnal weapons. But it *did* win converts. It did exercise a tremendous influence over men in dependence upon the Spirit of God. Its only appeal was its own merits. It offered a new life and a buoyant hope. It spoke the good news that God was in Christ and through His death was reconciled to the world. It persuaded men by the undeniable testimony of radiant Christian experience. It conquered by the power of spiritual dynamics. It treated men as moral beings who could be awakened to their need by the Holy Spirit and who had the power to choose the Lordship of Jesus. It made its appeal to the conscience and will of pagan men. It sought only voluntary con-

fessions from them. It used no coercive powers because it had none. Yet in spite of being under the official ban of the empire, it thrived and grew and conquered. Its converts were transformed centers of spiritual radiation. Thousands voluntarily became followers of the lowly Nazarene only to follow Him to crucifixion and death.

Yes, in its pristine purity and glory and power Christianity itself was a liberating force struggling against the strongly intrenched forces of intolerance and oppression. In so doing it was following in the steps of its Master, who in His love and regard for the downtrodden and oppressed, was the bitter opponent of tyranny whether political or religious. With a heart that beat in sympathy for the masses, He denounced the ecclesiastical authorities for binding burdens too heavy to be borne and for their hypocritical prejudice treating the Gentiles as inferior dogs. The early church in the spirit of Jesus Christ went forth to conquer the hearts of men. And it won them by love. Its only sword was the Word of God and its only breastplate was righteousness.

During the Middle Ages

But the picture several centuries later underwent a radical change. The church becomes drunk with power, and the victim of intolerance took the throne of Intolerance herself. With the coming of Constantine. Christianity came to have recognition by the state. Opposition and persecution ceased and a new period of governmental favor began. Now the state became the patron saint of the church. Cathedrals were erected at government expense, and their maintenance endowed. Christianity became the established religion of the Empire. Then began the Dark Ages of intolerance, fanaticism and oppression. It became unlawful to be a non-Christian. Heathen temples were destroyed, heathen worship was suppressed, and heathen priesthoods dissolved by official edict. From this time on Christians were usually made rather than won. The common method of evangelization was national rather than personal and individual. Whole kingdoms became nominally Christian in a day when their sovereign turned to Chris-

tianity, sometimes for worldly considerations. What a tragedy that the religion founded by the Great Liberator, who came to free the captive and dispel the darkness, became the instrument of bondage and oppression.

The unholy union of church and state wedded political and religious suppression. The state became the tool of the church to eradicate heresy and stamp out the dissenters. It gave intolerance the means to gain its ends.

The Reformers and Freedom of Worship

Even during the Reformation the great principles of religious freedom and liberty of conscience were not at once recovered. The Reformers perpetuated intolerance and it is an undeniable stain against Calvin that he attempted to root out atheism in Geneva by capital punishment. Unfortunately most of the Reformers maintained the connection of state and church. They didn't see all the implications of the great doctrine of justification by faith. But there were some of the more evangelical groups that insisted on carrying the Reformation through. They meant to re-establish Apostolic Christianity without the assistance of the state. The church as they conceived it was made up of regenerate members who voluntarily associated themselves together in the faith and the fellowship of the Gospel. It was distinct and separate from the state. In their advocacy of religious freedom and separation of the church and state they suffered untold persecution. Thousands perished at the stake. They were burned, drowned, and allowed to die in prison. And because of the proneness to intolerance and the tardy process of Reformation, many Protestants were guilty of participating in these horrible persecutions. Quakers were actually put to death on the Boston Common by dissenters who fled to this country for religious freedom.

But religious intolerance is a deadly boomerang. Invariably the victim becomes the master and religious persecution is in turn meted out to the guilty. As Count Tolstoy said, "Religious persecutions not only fail to attain their object, but produce opposite results — strengthening that which they are intended to destroy." And the land of Russia is a fitting and modern example of that, for atheistic, religion-hating,

militant communism is the natural consequence of a historical process. The seeds of atheistic communism were sown in the nineteenth century in the awful years of oppression and persecution. In a book written before the Russian Revolution and describing the anti-religious tendencies of 70 years ago is this prophetic forecast: "There arose in Russia a wave of feeling that showed itself in temper and tendencies hostile to obedience to God, and even to belief in Divine existence. . . . The zealous propaganda undertaken by these enthusiastic but half-informed young men and women, speedily created in the minds of millions of the toilers of Russia a state of bitter antagonism, primarily to the state, and then to the Church, as one of the organs and instruments of the State, in the oppression of the people. If the Church at this crisis might have been independent and had been able to extend a generous and Christly sympathy to the working classes . . . how different might have been the attitude of the urban populations of Russia today towards all religion, and even toward the Person of the Friend of the needy, and the Champion of the Oppressed."

The Logic of History in Russia

Russia is reaping what she sowed. She sowed intolerance and that is what she is reaping. The sufferings experienced by Christian dissenters and Jews is almost unbelievable. On those dark pages of history are left big stains of human tears and human blood. In the reign of Alexander III, the attempt was made to crush all minds into one mould, and thus to crush holy traditions, tender memories, all conscience, and all individuality out of the non-Orthodox subjects. Some were placed in damp unhealthy cells; others were sent on the long exile to the Siberian North to eke out an existence if they would survive the physical torture of the journey. Some were flogged to death for obeying God rather than man, although apart from their religious views they were peaceful law-abiding citizens of the State. Children were forcibly taken from non-Orthodox parents and baptized into the established State church, and distributed among strangers. Civil rights were taken away and prayer meetings in homes forbidden. And if now Red Russia is

(Continued on page 11)

Ballad of Brother Job

By LON R. WOODRUM

(Given in chapel service conducted by the Nipper brothers, Oct. 22, 1937)

One day the devil met the Lord among celestial kin;
God looked him quickly up and down and asked him where he'd been.
The devil said, "I've been around about the little earth,
Inspecting men, from the common crowd, to those of nobler birth."
Then said the Lord, "Did you behold, while roaming 'round the globe,
That upright fellow down in Uz, that perfect fellow, Job?"
"I saw him, yes," the devil said. "He serves you well, no doubt.
But why, I ask you, shouldn't he—you have him hedged about?
Let me have him for a while, and watch him lose his grace!
I'll make him tear your altar down and curse you to your face!"
"Go, take him then," the Lord replied. "Go, sink him if you can—
Take his family and his stuff—we'll see if he's a man!"
Of course you know what Satan did, you've heard it often before.
He hit Job like a hurricane and left him sad and poor.
But ripping up his mantle, Job gave this lasting word:
"The Lord who gives may take away—O blessed be the Lord!"
So Satan went to God again. Said God, "Where have you been?"
"Oh, 'round the earth among the crowds of men!"
"And did you see," Jehovah asked, "while roaming 'round the globe,
That man of great integrity—that perfect fellow, Job?"
"I saw him, yes—and what is more, I found his faith was bold.
But let me touch his form with pain, and he will quit you cold!"
"Go, touch him, then!" the Lord replied. "But when you've done your best,
This man of mine will have his faith—for Job can stand the test!"
So Satan left the holy place and came to Job again,
And with his coming brought along a lot of boils and pain.
The patriarch was sore distressed; but though his face was grim,
He said, "Though God should lay me dead, I'll still believe in Him!"
Then Job's own wife spoke up and said, "Why, man, curse God and die!"
Job stopped his groaning long enough to look her in the eye.
"You're talking like a fool!" he said. "My heart within is stirred!
The Lord who gives may take away—O blessed be the Lord!"
Then Eliphaz and Bildad came, and Zophar came along.
They watched Job for awhile, and said, "There must be something wrong!
You've something hidden in your life—no one could have a doubt,
So God has sent you woe and pain, so you'll confess it out!"
Then shouted Job, "When you're all dead, then wisdom, too, will die!
But you're physicians of no worth for one so sick as I!
And miserable old comforters for a man beneath the rod!
But though I fail to pass your test, I'll take my chance with God!"
Of course, you know how Job came out: God saw he had enough
Of poverty and pain and loss, and gave him back his stuff.
He prospered more than he had done before he took his "drop,"
And proved that men who trust in God come out at last on top!
So, child of God, lift up your head; be brave in spite of pains.
The fiend from hell may make you groan, but God Almighty reigns!
His eye is running to and fro about this little globe,
And you will shout when He brings you out like He did old Brother Job!

American Protestantism Declines According to Roger W. Babson

(In view of the statistics recently published in the Bible Vision and compiled by the Christian Herald, it is helpful to have the following critical appraisal of American churches by a distinguished layman, who looks beneath the surface to make a penetrating diagnosis.)

By ROGER W. BABSON

During recent weeks I have read several editorials congratulating our churches on their progress during these perilous times. I am loath to discourage those who have accepted these Polly-Anna reports; but I do believe many of my regular readers will be interested in my conclusions:

1. The so-called "church membership" figures published annually by the Christian Herald and broadcast by the press associations are incorrect. They contain not only the names of millions who have repudiated the church which they joined in their youth—but also millions who are dead and buried physically.

2. Protestant church attendance has been falling off for many years. This may not show by recent statistics on church attendance at the Sunday morning service; but in many churches attendance at this Sunday service has been kept only by omitting the mid-week and evening services, and by closing down in summer time. A record of the number of Protestants entering the churches during a year shows a constant falling off. This decline is taking place despite the fact that our Protestant population is increasing each year.

3. Sunday School attendance is also falling off. The Congregational Christian churches of which I am moderator have had a net loss of over 150,000 Sunday School scholars since 1925. At first I assumed this to be due to a serious drop in the birth rate among us indifferent Protestants; but study shows that the decline is primarily among those of high school age and adults. The young children are still being sent to Sunday School to give fathers a chance to read the Sunday paper!

Reasons for the Decline

I have attempted to ascertain the reason for this collapse of Protestantism. Upon

visiting the national headquarters of different denominations, the secretaries dispute my conclusions. When interviewing parents, they blame it onto the preachers, the latter in turn blame it onto the young people and the schools. The only fact all groups seem agreed upon is that "young people are more intelligent and inquiring today;—they do not accept as readily what their grandparents did." Yet statistics show that the liberal churches—such as the Unitarian—have even greater trouble in holding their younger people than do the Fundamentalists. So "creed" is not the real reason.

Determined to find the cause, I devoted the month of May, 1937, to visiting 20 prominent Protestant colleges, most of which were started many years ago by ministers and earnest church people. To my great surprise, these colleges were having their troubles also. Attendance at chapel has fallen off tremendously and there is an indifference toward religious instruction. Although the colleges of the Middle West have a more religious atmosphere than most New England colleges, all educational institutions are losing control of their young people.

Unlike the denominational secretaries, and the preachers and parents, these young people gave me a definite reason for their lack of interest in their churches. They stated kindly and diplomatically that we church-goers appear to them to be a group of hypocrites! They cannot connect our mode of living and methods of doing business with the teachings of Jesus whom we claim to follow. They do not understand how we can attend church, sing the hymns, and make the prayers which we do on Sundays, and then act as we do the other six days of the week. As a result of this inconsistency on our part, they ask: "What use is the church?"

What Young People Say

The troubles from which our churches are suffering are due to the fact that Protestant young people are "getting their eyes open" and are beginning to think for themselves. Furthermore, the day is coming when Catholic young people will reach the same stage. In fact, the Catholic church probably has its troubles ahead so that they need do no bragging now. Young people insist that for the church to interest them, we laymen must be better men, better employers and workmen, better parents and neighbors than those who do not go to church. In short, we laymen must take our religion seriously and pay the price if the church is to continue to grow.

My answer to these criticisms is that we laymen are living and doing business in a competitive world. We can be a little more generous than the non-churchman; but if we really follow Jesus we would be like the poor and helpless disciples of His day. To this these students almost unanimously retorted: "Then why not try to change the prevailing economic system? If you cannot worship both God and Mammon under the present system of industrialism, capitalism, and nationalism, you can at least take sides with those who are trying to change the system."

Spiritual Revival Necessary

It, of course, is true that our churches must cease being only social clubs and we laymen must be known by a stronger character and good works. Young people and all other people must realize, however, that men cannot be reformed by mere legislation or even education. The American Magazine does not even realize this, as shown by its recent article on the subject.

We must be "born-again." The hearts of people must be changed in order for any social or other system to succeed. This is a spiritual problem. Here is where America again needs the churches, family prayers, Sunday observance, Bible study, and the Ten Commandments. Therefore, when we criticize the church and note how it is declining in behaviour and influence, we must not forget that the world still needs it. The church continues to be the basic agency through which civilization will be saved. The world is still ruled by feelings rather than by figures.

CHRISTIANITY AND FREEDOM OF CONSCIENCE

(Continued from page 8)

dominated by an atheistic party bent on liquidating all religion, remember the antecedent was the intolerance and religious oppression of the church in former days.

Liberty in America

We recognize in America that a man is free religiously. He may or may not serve God. His conscience is free as far as he is personally concerned. But the problem is not as simple as pure individuality, for it involves the liberty of propagating one's views as well as holding them. When it comes to influencing adults it matters little. We say an adult is able to think and choose for himself. But the problem comes to a crisis in the public schools where the state is attempting to mould the thinking of the child. Now if the state has no right to propagate any one's religion, neither has it a right to undermine the faith of the child. IT MUST BE SAID WITH NO FEAR OF CONTRADICTION THAT THE MOST UNFAIR AND DAMNING INTOLERANCE IN AMERICA IS AMONG TEACHERS AND PROFESSORS WHO ARE MAKING INFIDELS, AGNOSTICS AND ATHEISTS OUT OF YOUTH. Some have no faith themselves and they think it their duty to rid others of their faith. In this day when our liberties are jeopardized by professors in schools, by the impassioned and subtle propaganda of communists, and by the growth of reactionary elements, we may well pray as we sing:

Our Father's God to Thee
Author of Liberty

To Thee we sing.
Long may our land be bright
With freedom's holy light
Protect us by Thy might
Great God, our King.

—S. A. W.

KOREA.—The Presbyterian Church reports that 178,313 of its 341,700 adherents laid aside their work during 1936 to attend a week of continuous Bible study and revival meetings and to visit non-Christian homes. In 1890 their Church numbered only 150. Continue to pray for the Korean Christians.

A Missionary Statesman Views the Chino-Japanese Struggle

By DR. ROBERT HALL GLOVER

(Much concern is felt for the safety of missionaries in China and the bearing of the present struggle on Christian work. Some missions are evacuating their forces in the danger areas and are continuing regular operations in other parts of China. The following article by the Home Director of the China Inland Mission answers many questions now asked in the homeland. It first appeared as an editorial in China's Millions.)

The China-Japan war, now in its third month, has steadily increased in both scope and intensity. In the northeastern part of China the Japanese by reason of their greatly superior guns and other equipment are forging slowly forward, and have already pretty largely gained control of the Hopeh Province as well as having penetrated Shansi and Suiyuan Provinces. At Shanghai the conflict rages on, with the Chinese lines of defense desperately trying to withstand terrific assaults by Japanese infantry, artillery, and air forces. Japan's fleet is attempting to effect a blockade of all Chinese seaports, while her war planes have been raining bombs upon Nanking, Canton, and other important centers. She has not confined her air attacks to Chinese military locations but has bombed many towns and villages and residential areas of cities, killing thousands of defenseless non-combatants. Such action has aroused world-wide indignation and called forth the vigorous protest of all the leading nations. How long the terrible conflict will continue, to what further lengths Japan will go in her mad determination to subdue China, how much longer China left to herself can hold out, and whether help will come to her from some source to turn the tide—such questions as these are giving many friends of China deep and prayerful concern.

The Effect Upon Mission Work

Our readers will be eager to know what effect these continued hostilities are having upon missionary work. It is to be regretted that a good deal of unnecessary alarm has been aroused because of incorrect ideas of the situation. War operations thus far have been confined to the coastal region. Stations and workers of a number of other Missions have thereby been involved, and a good many with-

drawals have become necessary. But with the exception of a few stations in the province of Hopeh—all of whose workers, we are glad to report, are in places of safety—the wide field of C. I. M. operations, lying in the interior provinces, has not been affected, nor does there seem at present any likelihood of Japanese penetration so far inland. To undertake the evacuation of our more than a thousand missionaries from the interior to the coast would really mean removing them from a zone of comparative safety to one of danger, besides which, they would not be able to sail from any Chinese seaports without grave risk because of the Japanese blockade of the coast. Our Mission headquarters, situated in the International Settlement at Shanghai, are indeed for the time exposed to danger from the fierce fighting in that vicinity, and our official staff and other workers there are under a great strain. But God has graciously preserved the property and lives of all thus far from harm of any kind. It should be added that when the British and American authorities some weeks ago arranged for the evacuation of such of their citizens as chose to leave China, Mr. Gibb gave to all our workers there full liberty to depart if they so desired. But all elected to stay, feeling that they were there in the will of God and thus safe in His keeping. And when thousands of residents of Shanghai and other ports have chosen to remain for the sake of business and other worldly interests, who will criticize similar decision in the part of those who are engaged in infinitely more important work for God and the precious souls of men?

The Spiritual Point of View

Christians at home, as well as missionaries on the field, need to pray to be

(Continued on page 14)

GALATIANS

LEGALISM CONDEMNED

Chapter 3

By B. F. LEIGHTNER

At the opening of chapter three Paul reveals the grief of his heart over their departure from the simplicity of the Gospel. He addresses them directly, saying, "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" He would have them know that their sudden turn must be due to some strange demon influence. How else could their present actions be accounted for since they had the meaning of the cross so clearly set before them through his ministry? As Satan had beguiled Eve in Eden so now he was deceiving them through the false teachers who had come among them. Evidently these Galatian believers allowed themselves to become charmed with fair speeches and promises to lead them out into a larger and fuller experience and to more advanced views of Christianity than they had known under Paul. Thus were they induced to abandon the Gospel of pure grace for one of works. Many churches and individuals of our own day have been deceived through similar teachings. And the most serious thing about it is, that often those who are thus deceived think themselves to be on a higher plane spiritually than those who are resting in the salvation which Christ has provided.

In order to enable the Galatians to see their present folly the Apostle asks them to reflect upon their own Christian experience. How could they turn away from their full trust in Christ as their Saviour since it was through the merits of His blood that they were absolved of all their guilt and made to stand fully acquitted before God? Of the fruit of this experience they had already tasted. (See Acts 13:39; cf. Rom. 5:1-5.)

The Spirit Received by Faith

Again, Paul asks: "Received ye the Spirit by the works of the law or by the hearing of faith?" Was it by what they *did* according to law, or was it by believing what they *heard*? There was but one answer to this question—the Holy Spirit was received by them in response

to their faith. The Samaritans (Acts 8:14-17), Cornelius and his household (Acts 10:44), and the Ephesian believers (Eph. 1:13) received the Spirit by faith. The Holy Spirit is always received thus. And as far as the Galatian believers were concerned, He had been received by them before they had known anything of the new teaching of legalism which the false teachers had brought.

"Are ye so foolish?" the Apostle continues to ask, "having begun in the Spirit, are ye now made perfect through the flesh?" If they were dependent upon the work of the Spirit for the beginning of their Christian life, could they now expect by their own efforts ("by the flesh") to perfect that which was begun? How senseless to entertain such a thought. And yet we often hear men teach practically that today. They tell us that although we are saved by grace apart from works, one has to keep working in order to keep saved. Does not this savor of Galatianism? Do not the Scriptures teach that we are not only *saved* by faith, but also that we *live* by faith (Hab. 2:4; Rom. 1:17), we *walk* by faith (II Cor. 5:7), and that we are *kept* through faith (I Pet. 1:5). Most certainly, the same divine person who has begun a good work in us will perform it until the day of Jesus Christ (Phil. 1:6). It is ours to trust Him to do it and not to hinder His working.

Weymouth translates verse 5 thus: "He who gives you His Spirit and works miracles among you—does He do so on the ground of your obedience to the Law, or is it the result of your having heard and believed?" Again the answer is self-evident.

Abraham the Father of Those Who Believe

And now Paul cites the case of Abraham whom the Jews claimed as their father. How was he made righteous before God? It could not have been by the works of the law, for he lived about four hundred years before the law was given. The record contained in the

(Continued on page 16)

The Field is the World

WORLD JEWRY

World Jewish population is estimated to be 16,295,000, approximately distributed as follows:

Europe	9,736,000
Asia	936,000
Africa	560,00
North and South America.....	5,036,000
Australia and New Zealand....	27,000

The Jewish New Year 5,698 began on 6th September, and the Chief Rabbi of Great Britain, Dr. J. H. Hertz, addressed a solemn appeal to the Jewish people. "Not for over a thousand years (he said) has the Jewish people been called upon to make such vital decisions as those it will have to make during the coming year. May God guide us aright with His own good counsel and give us wisdom, vision and courage so to act that generations yet unborn may bless our memory."

* * *

THE NEW REFORMATION MOVEMENT IN AUSTRIA

Many thousands of converts have been won from Romanism in the new Reformation Movement among the people of Austria during the past half-dozen years. A firsthand authority states that there would have been hundreds of thousands but for the repressive measures adopted by the Roman Catholic clergy and by functionaries of the State. The movement still continues, however, and the number of Protestants in Austria actually exceeds that among the Czechs.

* * *

NIGERIA: PROGRESS IN THE MOSLEM EMIRATES

Important developments are taking place in the Moslem emirates of Northern Nigeria, which until recently were closed to Christian missions. The Sudan United Mission, the Sudan Interior Mission and the Church Missionary Society are chiefly concerned. Mission sites have been granted in Sokoto, Kano, Bornu and Bauchi Provinces — in all about eight. The Government and missions are in negotiation to establish some eight leper settlements in the larger emirates. Doctors, nurses, European supervision and financial responsibility of the settlements, will be at the charge of the missions; buildings for lepers and their treatment, specific leprosy drugs and a grant of 1s. 3d. a week per leper will be at the charge of the Government. The leper

settlement in Bornu occupied by the Sudan United Mission gave the first opening for missions in the Mohammedan part of the Province, which is peopled by 1,000,000 Kanuri.

Restrictive clauses to ensure discretion in missionary activities, forbid preaching in markets and near mosques, and deprecate any form of pressure or unwelcome house to house visitation to propagate another faith. In leper settlements the inmates will have liberty of worship.

CHINO-JAPANESE STRUGGLE

(Continued from page 12)

kept in the love of God and free from bitter and vindictive feelings over these awful happenings in China. It is only natural and right that we feel deep sympathy for China and strong disapproval of Japan's unjustifiable invasion, and nothing less than horror and indignation at the wanton and wicked killing of thousands of innocent non-combatants. Yet we are called upon, as God's children and messengers, to show His love and compassion toward all men. Just as the Red Cross makes no distinction between friend and foe in ministering to the sick and suffering, so it is ours to seek to minister God's grace and spiritual healing to sin-sick souls of all nations and kinds alike. The weapons of our warfare are not to be carnal but spiritual. After all, as viewed from the higher plane of the Christian missionary, this conflict is not so much a struggle between two nations on earth as it is a fierce assault of God's great adversary upon His missionary enterprise. Satan is far from unaware that missionary work in China is facing the greatest opportunity and the richest potential harvest it has ever known, and he has devised this war of aggression as another body blow against it, like the Boxer uprising of 1900 and the Communist demonstration of 1927. But in both those former instances the Lord not only foiled the attacks of the enemy but actually turned them to the advantage and advance of His cause. It is ours to claim a similar victory this time, and to win it by the God-ordained weapon of prayer. We would enlist every reader as a prayer-warrior. Let us not fail, as some of old did, to come "to the help of the Lord against the mighty."

Bible Institute News

RECEPTION FOR CLAYTON STEINER

Rev. and Mrs. Clayton Steiner, missionaries from South America, were honored at a dinner reception by the Bible Institute, October 8. Dean Witmer presided as toastmaster. Mr. and Mrs. Steiner were welcomed in behalf of the Institute and the student Mission Band by President Rev. J. E. Ramseyer and Mr. Kenneth Geiger. Both Mr. and Mrs. Steiner gave brief responses and then presented a native woven rug to the school. A violin solo, "The Ninety and Nine," was played by Mr. Alfred Zahlout.

Native curios, rugs and a native costume were shown by Mrs. Steiner in the Mission Band service which followed the reception. Mr. Steiner then presented slides of their work in South America. The Student Mission Band has supported Mr. Steiner for the past eight years. The students were made to rejoice as they saw and heard of the work in which they have been privileged to have a share.

* * *

ALL IN THEIR EDUCATION

Mr. George Agin, of Bluffton, Ohio, and formerly Miss Julia Likens, of Ft. Wayne, were married during the summer and are now living in the B. I. apartments.

Mr. and Mrs. Roy Ramseyer, of Elkton, Mich., are being taught to walk the floor by their baby daughter. Little Marilyn was born in July.

Mr. Edward Wagner, of Lorraine, Ohio, was married just four days before he enrolled for his second year at the B. I. He's learning that absence makes the heart grow fonder.

Wayne Steiner of Pandora, Ohio, is recovering from an appendectomy, which he underwent the first of October. He has resumed his class work.

Twelve B. I. men have joined the Y. M. C. A. for regular recreation in the gymnasium. The Institute furnishes transportation to the "Y" twice a week.

Miss Gerber, First Aid instructor, insists there be no hot-house plants. Each B. I. girl must walk 100 miles during the semester.

English VI students are beginning to appreciate the art of writing a theme each week without the aid of misspelled words or comma errors.

All students have become exam conscious. When the grades are returned

some may become exam "unconscious."

Ten student teams ministered in eleven churches within a radius of three hundred miles of Fort Wayne on the Sunday of October 24.

* * *

DR. JOHN BRASHER A GUEST OF THE INSTITUTE

Dr. John Brasher of Attala, Georgia, was a guest of the Institute for two weeks while engaged in revival services at the First Missionary Church. Much blessing was derived from Dr. Brasher's ministry in the four chapel services he conducted as well as in his services in the Missionary Church. Two Mission Band services were combined with those of Dr. Brasher. The following are some of Dr. Brasher's hints to prospective ministers:

Never be late in starting a service.

Always be present for the entire service and do not make a dramatic entrance after the song service.

Have a definite aim and purpose in speaking.

There is a difference between having to say something and having something to say.

Use plain simple words. Big words are usually the coffins in which we bury our little ideas.

Be natural and don't assume a pulpit voice.

Don't slouch when sitting on the platform.

Before going into a service, take time alone with God to be filled afresh. Don't shake hands with too many persons before the service.

Don't form any habits of gesturing that detract from the message.

When doing personal work, don't go to some one as if you were going to take a cold shower—with a plunge.

Always be courteous.

Speak with earnestness and from your heart.

* * *

STUDENT MISSION BAND EXTENDS AN INVITATION

The Students' Mission Band is an important organization at the Bible Institute. It is a student project for the purpose of missionary enlightenment and the increasing of missionary vision.

Services are held each Friday evening

of the school year in the Bible Institute chapel. Missionary speakers from all over the world are engaged, which makes these meetings informative as well as inspirational.

The public is invited to attend any or all of these services. We especially encourage pastors to bring their young people and join with us on some Friday evening. The students of the school always welcome other young people as well as older folks to enjoy these times of blessing together.

Kenneth Geiger, President.

* * *

FALL VISITATION AT HUNTINGTON COLLEGE

Dean Witmer of the Bible Institute was the speaker at the annual revival services at Huntington College, which are known as the "Fall Visitation." Mr. Witmer spoke at the chapel and evening services on Monday, Wednesday, and Thursday, October 11, 13, and 14. God graciously poured out His Spirit on our Dean's ministry. President Mason of Huntington College remarked that it was one of the most gracious outpourings of the Holy Spirit that he had ever witnessed in so short a time. These services are sponsored each year by the school administration and one of the student organizations.

GALATIANS

(Continued from page 13)

Scriptures does not leave us in doubt, for it states, "Abraham believed God, and it was counted unto him for righteousness" (Gen. 15:6).

More than that, the Scriptural record also reveals that he was counted righteous approximately fourteen years before he was circumcised. Consequently, it is seen that he was justified while he was yet a Gentile and circumcision had nothing whatsoever to do with it (cf. Rom. 4:9, 10). Abraham, then, is the father, not of all who are circumcised, but of all who believe (whether Jews or Gentiles). "So then they which be of faith are blessed with faithful Abraham" (v. 9).

Some one may raise objection and ask: "Does not James say that Abraham was justified by his work when he offered up Isaac?" James does make such a statement (Jas. 2:20, 21). But this does not

contradict what Paul has said. The latter refers to Abraham as the great example of saving faith, whereas James refers to what Abraham did as evidence that he possessed saving faith. It may also be stated thus: Paul speaks of the means by which Abraham was justified before God; James speaks of the means by which Abraham was justified before men. This is certain: saving faith is not a dead thing—it will always manifest itself in works which are becoming to it. This is clear from the account in Genesis, namely, that Abraham was justified before God long before Isaac was offered up, yea, even long before Isaac was born (Gen. 15:6; cf. Gen. 22). This, too, should be kept in mind, that Paul objected to the *works of the law* as a means of salvation; James is speaking particularly about *works of faith* as an evidence of salvation. And it is true that James adds: "The scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness" (Jas. 2:23). What Scripture did he have in mind? Most certainly it was Gen. 15:6, the very passage which Paul quoted (Gal. 3:6; Rom. 4:3).

In the light of what we have observed thus far it is well for us to ask ourselves, "What is my foundation and hope? On what am I resting? On something which I have done, or on my belief in something which God has done? On my righteousness, or on God's? On poor human legalism, which, if weighed in the balance of divine judgment, must be found wanting, or on the wealth of divine grace which has laid my sin on the Lamb of God and appeals to me to look and be saved?"

SIZE OF EARTH REDUCED

The amazing progress made by aviation has for practical purposes materially reduced the size of the globe. Transcontinental aeroplane service is now celebrating its tenth anniversary. Trans-Pacific mail and passenger service has been established and is proving successful. The Arctic regions have been spanned by Russian aviators, bringing the Old World closer to the New. And now Trans-Atlantic service from Europe to North America is being established. Oceans have been linked with oceans; continents with continents, and the end is not yet.

With The Fellowship Circle

(Edited by MRS. J. E. RAMSEYER)

Watertown, South Dakota

Recent word from Mrs. Alexander Janzen (nee Lene Kroeger) says they are still in missionary work in South Dakota. They are engaged in organizing Sunday schools in that state. Mrs. Janzen was a student of the Bible Institute in 1914 and 1915. Later she came to Fort Wayne to work in a private orphanage.

* * *

Joan Mardell Brenneman

Is the name of the baby daughter born to Mr. and Mrs. William Brenneman, Oct. 6th. Mrs. Brenneman is known to her many friends as Mardell Niswander. She, with her husband, is engaged in missionary work in Brooklyn, N. Y.

* * *

A Good Word for the Bible Institute

The Harry Black evangelistic party, on the way to their home in Los Angeles, stopped in Fort Wayne after returning from a trip around the world. Mr. Black, while engaged in a two weeks' meeting at the Old Time Religion Tabernacle, had his room and board at the Bible Institute. In a card received today he says, "We look back with pleasant recollection to your fine Institute. Trust the school is going good."—H. B.

* * *

DIRECT WORD FROM CHINA

Miss Mary DeGarmo Writes from Hongkong

Hongkong, Sept. 29, 1937

Just a line to let you know I am on the way to the United States on furlough. I am waiting in Hongkong for passage. Cannot sail before the middle of October. Will have to sail on a slow boat which will take a month. All boats are crowded so I am thankful I can get away so soon. I reached this place last Wednesday (Sept. 22nd) the first day of air raids in Canton. I have very much to praise the Lord for. The railroad is damaged so trains are not running and many missionaries are still interior. Pray much for them. Mail is slow and cashing checks uncertain; many are thus short on money. Air mail is going once or twice a week to the interior. All the missionaries of our mission (known as the Bartel Mission) were at their stations a week ago.

Yours in Christ, Mary DeGarmo.

A Request for Prayer

Just yesterday a card came from Miss Lena Hossman telling of her failing health and asking for prayer. We trust readers of the Bible Vision will take this request on their heart, for unless God undertakes she may not be with us long. She writes, "I had a stroke six weeks ago, and Bro. William Hygema anointed me. The Lord definitely touched me and I am much better. It seems going home to be with Him who did make me fit for that heavenly mansion is my desire and that thousands might be saved.

"His will be done. Praise His precious name! He never fails. How He loves us and cares for His own. I will go home to Berne to stay until I am well or go to be with Him. I covet your prayers."

* * *

B. I. Missionaries in Convention Work

At present Miss Elizabeth Hilty is working with Rev. and Mrs. S. J. Grabill in conventions in Indiana. Mr. Clayton Steiner is with the Midwest convention party at Elbing, Kansas. These dear workers in the Midwest have wonderfully good times in their convention and worker's meeting which follows the convention.

Miss Minnie Hilty is at Dayton, Ohio, at present. Prior to this she was in conventions in the East for several weeks.

Mr. Jesse Ringenberg has been in Michigan, working with Rev. Andrew Spoolstra and also Rev. Menno Amstutz for a part of the time. Rev. and Mrs. Jesse Ringenberg are living at Auburn, Ind., where friends may address them.

* * *

Sailing for South America

The date for the sailing of Miss Elsie Rupp is set for the 29th of October. When you read these lines she will be on the ocean, returning to Colombia, S. A. She covets your prayers as she goes forth again to her field of labor.

The students of the Institute are getting a steamer letter ready for her to be sent to the boat on which she is to sail.

* * *

Rev. Tillman Amstutz and Family

If we have figured rightly, this dear family has landed in India and the chil-

dren will be going to a distant district to attend school.

When a missionary leaves the home land do not let him pass out of your mind but continue to hold him up before the throne of grace. That is where our part comes in—"holding the ropes."

* * *

Miss Eleanor Haberling on Her Way to China

Miss Haberling of the class of 1918 is on her way back to China after a little more than a year in the home land. A card sent from Japan said that she had a safe arrival there. She was due to land in Hong Kong about Sept. 4th, all being well. She is on her way to Yunnanfu, Yunnan Province, to work with the China Inland Mission. Her fellow missionary is waiting for her and hoping that she will not be held up anywhere on account of war conditions. The province of Yunnan is the extreme western Province of China. Her missionary friend, Miss Lizzie Greer, was with us in the Institute in January of this year and spoke at the chapel service two mornings and at the prayer meeting in the First Missionary Church. Her messages were made a great blessing. Her contact with the Bethany Hall girls was very helpful and when she left they presented her with a kodak. In a letter today she sent a picture of her boy evangelist and his little wife, who are being supported by the Sunday School of the Cleveland Missionary Church, of which Rev. Jared Gerig is pastor.

* * *

Home Going of Emma Vinkemulder

"Miss Emma Vinkemulder, class of 1931 of Bible Institute, laid down her work on June 7, 1937 to be forever with her Lord.

"Upon graduating she felt very definitely the leading of God to establish a work for Him. That same year she started in Grand Rapids, Mich., by gathering the children of her neighborhood into a Sunday School, conducted in her own home. Under the direction and blessing of God the work grew until the home could no longer hold them. Thereupon she equipped and moved into a four-car garage, which she called "The Wayside Mission." Many attended who never went elsewhere and listened to the blessed Gospel of Christ. God continued to bless her work and soon this place also was too small.

Through her continual and earnest prayers and with the help of her workers she was directed to the building where the mission is now located—known as 'The Burton Faith Mission.'

"Those who attended had learned to love her because of her sincere devotion to God. She lived a life of God first, others second, and self last, and it was spent entirely for His glory in preaching, praying, calling, serving others. Many times she worked with her own hands, but always with the thought uppermost in her heart and mind, 'That in all things He might have the pre-eminence.' She loved her Bible and its precious promises, and while on her knees in prayer prepared promise-boxes for those to whom she was directed. She was certainly a young woman of intercessory prayer; many times the Spirit called her from her rest or work to pray for some one in need. Whole nights were spent in prayer for the lost and needy. Her very breath was prayer combined with a simple faith in God which brought things to pass.

"We cannot understand why God would so suddenly snatch away to glory one whom we felt was so much needed here. We greatly grieve her absence but also realize that 'He doeth all things well,' and that "All things work together for good to them that love the Lord.' (Rom. 8:28).

"She was taken from us in perfect health. She had just left an evangelistic service in Detroit, Mich., and was returning home for her own services the following Sabbath, when God took her to be with Himself. She cherished the blessed hope of being caught up to meet the Lord in the air at His coming, but—God saw best for her 'to depart and be with the Lord,' which Paul says 'is far better.' She is now enjoying the glories of His presence, and will share in the rapture when we who remain will be caught up together to meet the Lord in the air. Praise God for the blessed hope.

"Although she has gone from us her work and life live on. Many of the prayers and burdens which she carried for years are today being answered and hearts are gaining victory. It can well be said that she did more for the Lord in six short years (1931-1937) than many do in a life-time.

"May God bless her sweet memory.

"Her Co-worker."

The Cross Was His Own



They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the cross He bore
Were His own—the Cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which He satisfied;
But the crown that He wore and the cross He bore
Were His own—the Cross was His own.

He borrowed a ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest,
He had never a home so rude;
But the crown that He wore and the cross that He bore
Were His own—the Cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave
They borrowed a winding sheet;
But the crown that He wore and the cross He bore
Were His own—the Cross was His own.

The thorns on His head were worn in my stead—
For me the Saviour died;
For guilt of my sin the nails drove in
When Him they crucified.
Though the crown that He wore and the cross He bore
Were His own—they rightly were mine.

L. M. HOLLINGSWORTH.

The Bible Vision Looks Forward

The pink reminders accompanying many of the copies of the *BIBLE VISION* sent out this month signify that Volume II has been begun. Many subscribers have expressed deep appreciation for their monthly copies of Volume I and it is hoped that this reception has been general. The editors in turn wish hereby to thank all subscribers for their cooperation and encouragement in the initial year of this important project.

One Bible Institute alumnus in Africa expressed the judgment that each successive issue of Volume I was better than the one before. This is exactly what the editors have hoped to accomplish. Moreover, they are making plans by which it may be anticipated that Volume II will be of even increased interest and helpfulness. Dean Witmer will continue to sound important emphases through the editorial columns. Some of the choicest addresses of the chapel hour, contributions on vital themes from Bible Institute teachers and other Bible teachers and preachers will appear in every issue. Serial Bible studies suitable for individual or group use will be of help to lovers of Bible study. World news from the Bible viewpoint will continue to be a feature. Two students of the new Institute student body will edit the section on Bible Institute current events. More earnest effort than ever is being put forth to get Bible Institute Alumni news. In short, the editors are doing their best to assure subscribers that the *BIBLE VISION* during the coming year will be *exceedingly worth while*.

The real need of the *BIBLE VISION* at the present time is for the extension of its subscription list. This *must* and *can* be done. It must be done. It must be done because of the simple reason that papers are published to be read. It can be done because there are enough friends in the circle of the Bible Institute fellowship to do it. There is just one question: *Shall* it be done? This is a personal question and awaits *your* answer. Ways in which it may be answered are:

1. Renew your own subscription if it is due.
2. If not a subscriber, subscribe now.
3. Whenever you discover a B. I. alumnus who has not subscribed "jog" his memory, awaken his conscience, or give him seventy-five cents, as the need may be.

—Your Circulation Manager.